

DELICIOUS INTELLIGENCE.

Ministerial Movements—Chat by the Way.

Sunday School Convention and Camp Meeting.

PROGRAMME OF SERVICES.

"Abraham the Pilgrim" and "The Last Night of Belshazzar" are subjects that Rev. William Lloyd will consider to-day at Washington square Methodist Episcopal church.

At All Saints Protestant Episcopal church the Rev. W. M. Dunnell will officiate and preach to-day at 10 a.m.

Rev. G. P. McCarthy will give "The Solution of Suffering" this morning and "The Cure of Moral and Physical Maladies" in the evening in the University chapel. "The Harvest and the Vintage; or, the Judgment Begins" is the starting theme that Bishop Snow will discuss this afternoon in the Medical College hall.

At the Free Tabernacle Methodist Episcopal church this evening the Rev. John Jones will present "The Vision of Holy Waters by Ezekiel."

At Pilgrim Hall the Fifth Universalist Society will hold services this morning.

Dr. Paddock, of Philadelphia, will preach this morning in the church of the Holy Trinity; Rev. W. H. Humpstone will give a Bible reading in the afternoon, and in the evening Rev. S. H. Tyng, Jr., will preach in the Gospel Tent on Thirty-fourth street near Sixth avenue.

Dr. J. B. Flagg will minister to Christ's church, Protestant Episcopal, this morning and evening.

"A Well of Living Water" will be opened in the church of Our Saviour this morning, and "A Short Study of Nobleness" be indulged in this evening by Rev. J. M. Pullman.

Dr. W. J. Tucker, of Madison avenue Presbyterian church, will speak in Association Hall this evening.

In the First Reformed Methodist church the Rev. W. T. Sabine will preach this morning and evening.

Dr. Armitage will speak about "God's Plantation" this morning, and about "The Great Trumpet" this evening in the Fifth avenue Baptist church.

"Christian Progress" and "Opportunity" will be considered to-day by Rev. Mr. Rowell in the Free Baptist church.

Rev. J. A. Setz this morning and Rev. R. H. Fullman this evening, at eight, will occupy the pulpit of the Harlem Universalist church.

"Love for the Church" will be encouraged in the Eighteenth street Methodist Episcopal church this morning, and "The First Martyr" will be called up this evening by Dr. W. F. Hatfield.

Rev. J. D. Herr will occupy the pulpit of the Central Baptist church to-day.

In the Madison avenue Reformed church this morning the Rev. Dr. T. Vermilye will preach and administer the communion.

In the Church of the Strangers this morning the Rev. Dr. Deems will speak about "The Call of Matthew."

This morning and afternoon, at the usual hours, the Rev. S. M. Hamilton will preach in the Scotch Presbyterian church.

Rev. Edward Love will preach morning and evening in the Stanton Street Baptist church.

Rev. W. B. Merrill will preach this morning and evening in the Sixth avenue Reformed church.

Divine services at the usual hours to-day in St. Thomas' Protestant Episcopal church.

Dr. Ewer will preach at both services to-day in St. Ignatius' Protestant Episcopal church.

Dr. George L. Hunt, of Myrtle River, Conn., will preach morning and evening at the Tabernacle Baptist church.

Divine service in Thirty-fourth street Reformed church at the usual hours to-day, conducted by Rev. Carlos Martyn.

Dr. N. A. Reed will preach this morning and evening in Fifty-third street Baptist church.

The Rev. Father Herring will conduct service in English this morning in the Greek chapel.

Dr. McGlinn will preach at the dedication of the Church of the Sacred Heart this morning. The Rev. M. J. O'Farrell, of St. Peter's church, will lecture in the evening.

In the Church of the Sacred Heart, Brooklyn, the observance of this devotion will be furthered to-day by a sermon on the object of the festival, to be delivered by Father Preston, of this city.

The Ninth ward union praise meeting will be held in Dr. Burchard's church, West Thirtieth street, this afternoon at four o'clock. Rev. Mr. Lloyd will lead. This will probably be the closing service of the season.

To-morrow evening a meeting will be held in Rev. Mr. Papp's church, West Eleventh street, to organize an association of Christian workers to carry the meetings on during the summer if possible.

The first anniversary of the dedication of the 111th street Methodist Episcopal church will take place to-day. Preaching services morning, afternoon and evening.

The forty hours' devotion commences this (Sunday) morning, in the Church of St. Albanus, South Fifth avenue, at five o'clock. There will be a procession after the solemn high mass and again at the closing on Tuesday evening.

"The Hopeless Lamentation" will be set up in the Sixteenth street Baptist church this evening by the Rev. D. B. Jutes.

At Spring street Presbyterian church this morning the Rev. A. H. Mowatt will traverse "The Road from Jericho to Jericho."

The first variety in true religion and the dead monotonous in superstition will receive a few polishing touches this morning from Rev. W. R. Alyn, of the Church of the Messiah, who thereafter takes his vacation.

Dr. Joseph Wild, of Elm place Congregational church, will preach in Leffert's park, Brooklyn, this afternoon.

Rev. Charles E. Harris, in Allen street Methodist Episcopal church, this evening, will deliver the third in his series of sermons on Israelites on "The Claims of Jesus Christ as the Jews' Messiah."

In the Church of the New Jerusalem the Rev. Chauncey Giles, this morning, explain "The Meaning of the Holy City, New Jerusalem, described in Revelation xxi."

Services at the home to-day in the Church of the Holy Anselm, conducted by Rev. R. P. Backus.

Rev. George H. Hopworth will speak in the Church of the Disciples this morning on "Laying Up Treasure in Heaven," and in the evening on "God With Us Just Now."

CHAT BY THE WAY.

There is very little use in preaching unless you can put your sermons into practice.

"Fire-love" was the advice of Cromwell to his soldiers.

The clergyman's target should be the heart, not the head. If you are heart-high you brine the congregation, and if you are head-high you are likely to miss altogether.

It will never do for a surgeon to cut in a dangerous place with a trembling knife. Neither will it do for a minister to falter when he is telling a truth the people ought to know.

Men ought to get lined up on Sunday and then scatter the good they have learned all through the week. We should not be of those who hang their religion and their Sunday garments on the same peg, but rather of those

With whom the minister abides
With the everlasting melodies
Who carry melody in his heart
Through dusty lanes and warring streets,
Plying their task with better feet,
Because their souls are holy strains of song.

You can never argue with a man after you have knocked him down. You may overcome him by good temper, but you will fail to convince him by calling him hard names. The tongue is a mighty member, but it must not be used like a sharp knife, not tear like a saw. Love draws a man to you, but hate makes him take root where he is.

During the summer solstice short sermons are in great demand. The people have so much sympathy for the clergy that they are exceedingly anxious not to overwork them. Besides, it is pretty nearly as hard to listen as it is to preach, when the mercury amblyously chills the nerves. Don't leave your "ames" at home, but put them in anywhere after the first fifteen minutes. Popularity and brevity are synonyms during the three hot months.

A new edition of the Bible in Chinese is to be issued

to the Celestials. Somebody satirically asks if a great many of our American Bibles might not just as well be printed in Chinese.

Talmage, whose pulpit eloquence is somewhat high, seemed with rhetorical expressions which would turn the hair of a sensitive man gray in twenty-four hours, lately described to a delighted audience, which cheered and applauded him, the way in which a man "can go to hell at a 240 gal." Brooklyn boasts of the only genuine pulpit sensationism which this country affords.

The *Christian Register*, a Unitarian paper, has received an underground telegram of the most startling character. After making fun, in a way peculiarly its own, of the popular theology, it affirms that "Hell is closed for repairs." That paper seems to be the only authority on the subject, and is, perhaps, more favored than others in having a personal friend at that court. These people who call themselves liberals seem to be a class that insist on your inalienable right to think just as they do, while to differ with them is evidence of insanity or egregious folly.

The annual conference of that cosmopolitan people called Adventists occur this month. They are looking forward to the immediate consummation of the world, and an experiment in cremation which will not leave an ash behind. And yet they are willing to speculate in real estate, and give a reason that if they have misinterpreted Scripture they might as well take advantage of the hard times as other people. It is pretty hard, after all, to divorce a man's mind, however religious he may be, from the simple facts of a species' being.

The Duncans, a religious sect that practices abstinence and mortification and other simple virtues, have been congratulating themselves over their success in point of numbers and property. They have not obtained from a very lucrative business, and are not particularly mortified at the result of their labors. It is very amusing to see certain bodies of Christians, who profess to despise all worldly possessions, making shrewd bargains and saving a penny for the rainy day. We are heartily and wonderfully made, indeed.

There seems to be a surplus of ministers. The Methodist lately refused to receive candidates, on the ground, as a worldly man would say, that the market is overstocked already and the article is a drug. The Presbyterians lately proclaimed that a very large proportion of its ministers are out of pulpits and can't get in. Indeed, a vacant pulpit resembles a stray fly on a trout stream in June; every fish within a dozen rods jumps half out of water in its anxiety to get it. At the same time a large number of our important churches are without ministers. As Mr. Choate once said to a company of law students, "Gentlemen, the pit may be crowded, but there's always room on the stage for any one who knows how to get there."

One of the Baptist papers says that Dr. Felton has a peculiar faculty of drawing fire on himself all the time. No harm can come of it, however, since he lives so much under water.

Boston has for months been making a pitiless appeal for the preservation of the Old South. The great fire spared it, but now it is to be torn down. Boston takes great delight in revolutionary relics, but it worships its pocketbook also. We Americans find it hard to care anything about the things of yesterday. The mighty to-day and the mighty dollar are the only things in which we have implicit faith.

The Presbyterian Association of Edinburgh have had a meeting in behalf of what is called "the purity of public worship." Their object is to banish all instrumental music from the churches. The organ is looked upon as a fatal heresy, and Dr. Talmage's cornet player is only worthy to be buried at the stake. These people regard Moody and Sankey's tune-book as an invasion of the sanctity of public worship. Such hymns as "Nearer, My God, to Thee" and "Rock of Ages" would tend to lead the mind in wrong paths. Just think of a church with straight pews-backs, with no carpet on the floor, no cushions, no organ, no choir, but a sermon that soars into nineteenth-century ends with in conclusion, lastly and finally—three separate steps of fifteen minutes each to let the congregation down easily! After all this the minister complains that the young people don't go to church and that half the older ones wouldn't go if they dared to stay at home. It is remarkable that such a cheerful view of religion should be so more attractive.

The Methodists have made a terrible raid on tobacco. As it was thought well to pledge new candidates not to use the weed, but some one questioned the propriety of compelling a presiding elder to forego his favorite pipe in order to show the evils of smoking to a young man. To do this with his pipe in his mouth would be clearly ridiculous, and to lay aside the pipe for the time necessary to deliver the pledge was too great a sacrifice. So the whole matter was tabled, and Methodism can smoke for twenty months more.

The various evil tendencies of the times seem to have been concentrated and symbolized in a child lately born with two faces. In the olden times there was a bi-fronted deity who could look behind and before, and so protect himself from enemies in the rear while he advanced. But in these later and less poetical days to be double faced means to be an exponent of infidelity. Indeed, when the investigating committee cross-examine you, and another and perfectly satisfied expression when the last committee man has gone to the lunatic asylum in despair. On the whole, it is not much of a compliment to the nineteenth century that the logical result of its dealings should be a race of two-faced children.

The human cranium has always been a mystery. The thickness or thinness is supposed to be the indication of brains or no brains. Where, then, is the secret hiding place of that tinted brother's intellectual faculties who, on crossing a field during a thunder storm, and being hit by a bolt from the clouds, quietly put his hand on a tender spot on his head and remarked, "That's the third time I've been hit to-day. I think that's about enough." Poor lightning! We have no doubt that it means to express an expression of indignation at that human skull that can absorb a whole thunder shower and simply feel the gentle titillations of a galvanic battery.

An effort is on foot to compel Spiritualists to take a license before giving their exhibitions. This is equivalent to saying to those who are dead and decently buried that they have had their chance in this world and ought not to come back without paying handsomely for the privilege. What a frightfully restless people they are on the other side! There doesn't seem to be anything for anybody to do, or else they become terribly aversive, for they are ready by day or night to show their faces at \$5 a half hour. If the description which Spiritualists give of the other world be true they ought to be made to take out a license to tell the story, and everybody who dies ought to be paid for going over to the other side. Think of Daniel Webster tipping a chair and Henry Clay thumping on his leg, and Dante sitting, invisible under the table and pinching the sister's leg or tugging at his waistcoat, and all to prove that the soul is immortal! The old song, "I want to be an angel and with the angels dwell," expresses the wish of very few people indeed if this nonsense is true, and those few are to be found only in the incurable corner of a madhouse. By all means make the Spiritualists take out a license, like any other Jugglers.

The religious papers are handling the biography of George Sand with a delicacy of touch that is very suggestive. Too many church people have read her interesting novels to make a wholesale denunciation expedient, and besides, if she is honestly tormented it will insure a sale of a new and larger edition of her works. It will never do to keep silent, and it will never do to say anything so the quandary is complete. All these columns of criticism must be written in such a way that they will do neither good nor harm, and it is somewhat amusing, therefore, to read what is said on this delicate subject.

A CONNECTICUT CHURCH FESTIVAL.

ONE HUNDRED AND FIFTY YEARS OF PEACE AND PROSPERITY OF THE WILTON CONGREGATIONAL CHURCH—HOW THE PILGRIMS' DESCENDANTS REMEMBERED THEIR FATHERS.

The ancient and honorable town of Wilton, Conn., has a Congregational church which was founded 150 years ago, and on Tuesday, 22d inst., the church people and the inhabitants of the town celebrated the event in a becoming manner. People from near and remote parts of the State were present, and the old church was literally transformed, for the time being, into a bower of roses to receive them. Prominent above the pulpit appeared the figures 1726-1876, wrought in natural stone. Mr. Charles Jones, of New York city, who fosters pleasant associations of Wilton, acted as president of the day. Rev. E. J. M. Mervin delivered the address of welcome and Rev. James W. Nebbrell, of New Haven, responded. The

historical address, covering the whole period of the church from the time of its organization, narrating the struggles of the fathers, their adventures and triumphs, was given by Rev. C. A. Willard, of Colchester, Conn. Among other selections, the choir sang "The Pilgrim Fathers," words by Mrs. Heman, set to music and very ancient music. Rev. J. G. Havenport, of Bridgeport, recited a poem. Then came the benediction—"In Olden Days," July 1, 1800, voices joining. Next in order was the collation, prepared by the ladies and served in a tent adjoining the church. Addresses by interested friends followed, and the services of the church and people, followed. As an appropriate conclusion, a hymn, by Elizabeth Stuart Phelps, author of "The Pilgrim's Progress," written in honor of this anniversary, was sung:

God of the centuries! who art
The Home of every human heart,
The Widest of our Fatherhood,
The Rest of all our weariness,
We are too dull to understand
The gentle pressure of Thy hand;
Too blind to see our God in life,
Too light to love within Thine eyes.

Lost children in the mystery
Thou dost leadest us to find Thee,
We join our trembling hands and cry,
"Now Thyself to us, we die!"

In the dim twilight called Thy Church,
We groped for Thee, O! to our search
Thou didst lead us, and now we are
In the glowing light. White wax we saw,
Strength, help, peace, be Thou to us Home!

We bless the power in which Thou art,
We see the power of Thy heart,
Across the shadowy void,
Thou hast led us to Thy light for us.

O! clasp us to Thy love, hold us there!
Till some sweet day the dawn break fair,
Till the loved face of Thine Father
And Thine hand be laid on us in love.

SUNDAY SCHOOL CONFERENCE AND CAMP MEETING.

To-day a Sunday School Conference will be opened in the Presbyterian camp ground at Sea Grove, near Cape May, N. J., with a sermon in the morning by Dr. Herk Johnson, of Auburn Seminary. In the evening Dr. Thomas Murphy, of Philadelphia, will discuss "The Church and the School." The Conference will sit for one week; and Dr. Heman, Randolph, Newton, Dickey, Reed, Nevins, of Philadelphia; Downs, Crosby, and Frank Reed, the artist, of this city; Dr. Duryea and Talmage, of Brooklyn; Dr. Withrow, of Indianapolis, lately called to Park street church, Boston, and Dr. Vawter, of Allen and other clergymen and a number of eminent laymen of New York, Philadelphia and other cities will take part in the proceedings. Among the topics to be discussed in the Conference are—"The Bible and Personal Character;" "What Sunday School Workers May Learn from Secular Teachers;" "The Pastor with the Children and the Superintendent with the Young Converts;" "The Bible and Science;" "Uses of the Imagination in the Study and Teaching of the Bible." Messrs. Sherwin and Johnson will give theoretical and practical instruction in Sunday School music, and the international lessons for July and August will be richly illustrated and expounded.

The fraternal camp meeting at Round Lake began on the 22d and will continue until July 2. The Round Lake camp meeting has become famous as the premier of Methodist unity, not organic unity or any other human patent, but the unity of the Spirit in the bond of peace of a great body of Christians who trace a spiritual lineage to John Wesley. The essential unity of all our folks, says the Methodist, is a truth dear enough and strong enough to give large significance to the occasions on which we rally around it. The method pursued at Round Lake is the only possible one—not to talk about fraternity, but to practice it. The preaching of men from Canada and the Gulf, from England and India; the praying together of citizens of many States and twenty branches of one Church; the social and Christian atmosphere where all are united in a common effort to build up Christ's kingdom, these are the things which are the life of the Round Lake camp meeting, and as often as the health of Mrs. Lane will permit, and bishops and eminent ministers and laymen from South and North, from Canada and Europe will also be present to take part in the services. The Round Lake camp meeting is a most interesting and profitable one, and the camp meetings north toward Philadelphia, has an influence on this, but the time of holding the camp meeting has been changed from the first of July to the first of August, and the time of holding the camp meeting is now in the altered condition of social life, they have become very formal institutions in the Church.

These are held in connection with each local church once a week, or as often as circumstances require. They are composed of the pastor, who acts as chairman, and the members of the church, who act as a jury. The members appointed for the purpose by the pastor or preacher in charge. But a church member has a right to appeal from the lowest to the highest tribunal of the Church, and the members of the church have been known to appeal from the lowest judicatory. Quarterly conferences in days gone by, when circuits were large and the people scarce, were held in the open air, and the people, now, in the altered condition of social life, they have become very formal institutions in the Church.

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